

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

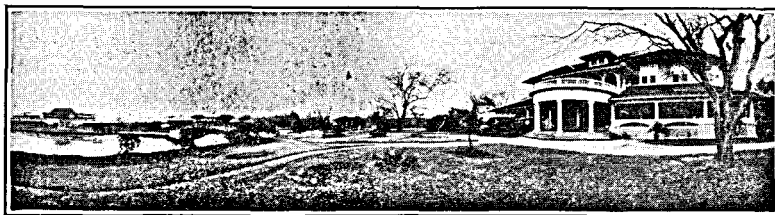
Vol. XII.

HONOLULU, T. H., FEBRUARY, 1920.

No. 9

THE CHURCH'S CALL

O Heavenly Father, Who hast blessed us with Christian homes and a free country, give us a deeper sense of gratitude for Thy goodness. Arouse in us a greater love of Thee and Thy service. By Thy Spirit move us to be more helpful to our Church, our country, and to everyone near and far, and to follow loyally in the steps of Thy Son, our Master, Jesus Christ. Amen.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., FEBRUARY, 1920

No. 9

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

FEBRUARY, : : : 1920

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

Feb. 15.—Quinquagesima Sunday. (Violet.)
" 18—Ash Wednesday. (Violet.)
" 22—First Sunday in Lent. (Violet.)
" 24—St. Matthias. (Red.)
" 25—Ember Day.
" 27—Ember Day.
" 28—Ember Day.
" 29—2nd Sunday in Lent. (Violet.)
Mar. 7—3rd Sunday in Lent. (Violet.)
" 14—4th Sunday in Lent. (Violet.)
" 21—5th (Passion) Sunday in Lent. (Violet.)
" 25—Annunciation B. V. M. (White.)
" 28—6th (Palm) Sunday in Lent.
" 29—Monday before Easter.
" 30—Tuesday before Easter.
" 31—Wednesday before Easter.

LENT.

This number of the Chronicle is given over largely to the Nation-Wide Campaign which is to be conducted during the Lenten season. We have not written much upon the subject of Lent itself, its opportunities and its privileges.

Churchmen who are instructed know that Lent is a time of preparation by the special exercise of prayer and self-denial for Easter Day. By the degree which we enter into the sacrifice of Christ shall we enter into the joy of His resurrection. More and more various Christian denominations are using this season as a time of special instruction and prayer. We are glad to see this, as we are glad to see anything which brings Christians together.

At a special service held in the Cathedral on Friday, February 20th, devout women of other congregations of Christians united with us in a service of prayer and meditation, at which the

Rev. A. W. Palmer and Mrs. A. L. McLeish made addresses.

It may be said here that the address by Mr. Palmer was in accordance with Canon 20 of this Church, which, after providing that no one shall minister in a congregation except he be "duly licensed or ordained to minister in this Church," has this proviso: "That nothing herein shall be so construed as to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions."

We give this Canon so that if questions are asked the matter may be understood by our people and others.



SALARIES.

Sixty-eight per cent of our clergy on the mainland receive \$1,400 a year or less. One aim of the Nation-Wide Campaign is to provide better stipends for teachers and clergy. The local Executive Committee has put such increase of salaries in our budget.



CHURCH MERGING.

Notices have appeared lately in the daily press which would lead one to think that the Episcopal Church was to unite with various Christian denominations in the country and lose its identity. The notices referred to have been sent out by the Inter-Church Federation, an organization which has done, and will do, excellent work in getting together various Protestant congregations among whom no real difference exists in the villages and small towns of the United States. Their position is a sane and practical one.

But when this Inter-Church Federation includes the Episcopal Church it is acting without any authority. On a recent visit of the agent of this society here for a survey of Christian activities a circular was received by the writer stating that the Board of Missions in New York had joined in this movement. A letter written to the Board of Missions said that they had given no authority whatever for anyone to make such a statement.

The facts are these: In the United States there are considerably over one hundred denominations of Christian people. Nearly all of these were founded by individuals on some interpretation of Biblical texts. When modern knowledge and critical study of the whole Bible came to the front a great many of the leading men in such denominations lapsed into indifference to Christian religion. The reason was they had been taught that the religion of Jesus Christ was based on the Bible and the Bible only, and because they had held to a theory of inspiration which had to do with the actual text. When variations of the text long known among scholars were made known to the public, those who had been brought up in the beliefs referred to largely gave up active interest in denominations.

The above reason and the rigid puritanism which was a part of the ordinary Protestant religion are the chief causes of so much practical unbelief in the United States today. By practical unbelief we do not mean that people have given up God, but that they have abandoned organized Christianity.

Any one who is familiar with the history of the Episcopal Church, as all its members should be, knows that this Church can positively prove that it has come down to us at the present time as an organized body from Christ and the Apostles. When we say this we are not ruling out any Christian people or condemning them. We are simply stating a fact of history. Because of this fact this Church has been sought by liberal minded men because of its continuity, its simple but definite faith, and its constant teaching that every baptized person, by whatever name he calls himself, is a member of the Holy Catholic Church.

To those who understand the Episcopal Church, therefore, it is inclusive, broad and tolerant. To those who do not understand it, it is supposed to be bigoted, narrow and intolerant. And yet when you go to the library of any Protestant minister and go over the books of real value on religious subjects you will find, probably, that most of them were written by clergymen of this Church. You will find, further,

that the hymns they sing were largely composed by members of the Episcopal Church. Further, you will find that the whole tendency in Church building and ornament and the manner of conducting service among Protestants has been for fifty years a drifting back to the usages and the ideas of Christian life which this Church, when faithful to her heritage, has always held and taught.

With our heritage, as we have said, every Churchman should be familiar, and this Lent will offer an opportunity for its study which should be taken advantage of. The Bishop and Clergy stand ready to lend books on the subject to anyone.

It is a matter of fact that those who call themselves liberal are often the most narrow, because they are intolerant of the views of others. Because this Church is Catholic it can and does hold men of all kinds of opinions. No Church can be called illiberal which has held and honored such men as Charles Kingsley, Frederick Maurice, Stopford Brooke, Phillips Brooks, Heber Newton and many others who have been leaders in broad thinking and public work.

Now as to Inter-Church Federation: We desire unity, but a unity of faith and of good feeling does not constitute the unity for which Christ prayed. The Inter-Church Federation leaves the denominational fences up; we should like to see them all torn down and a real unity brought about. To a great many people "it looks as if the acceptance of the Inter-Church principles would delay rather than help forward the consummation of a genuine unity, a unity workable and efficient." These words were written by the late Rev. Dr. W. R. Huntington, the Rector of Grace Church, New York, one of the most charitable and broad-minded men in this Church.

In what we have said we are not criticizing the Inter-Church Federation movement. We believe it has done and will do an immense amount of good, but this Church can never lose its identity in a merger which would compel it to give up its Catholic heritage of faith and order, and which it is our duty to hold and to pass on.

Denominations of Christians founded by men have risen and fallen by the thousands, and some once large are now hardly known. But the Church faces the future because it knows the past, and it depends, not on the interpretation of the Scriptures by any human being, but by the great commis-

sion which it received at the first, and the deposit of faith which was given it to hold.

◆◆◆◆◆
A COMMON MAN.

When the beloved Bishop Gilbert of Minnesota died, a man of prominence among the farmers of that State, said: "Every one loved Bishop Gilbert; he was such a common man." What the farmer meant was that the Bishop was not "stuck up," as the man would have expressed it, or "hookano," as the Hawaiians would say; that he was not a "society man," as some would express it, but that he was just a plain American citizen who loved the people and did not judge them by dress or wealth or culture, but by the real qualities of manliness.

That which kept the American Church back in the early days was that it was looked upon as the Church of the Gentry. It was not until 1833 that the Church awoke to what it was and what it should do. The great Missionary Bishops Kemper and Chase were just "common men." They could and did eat and sleep in the cabins of settlers up and down the rivers of the great West, as well as associate with eminent men. To them a man was a man for what he was and what was in him, and some of our greatest Bishops have been the sons of farmers or workmen. The writer once heard the revered presiding Bishop say at a meeting of the Brotherhood of St. Andrew: "My father was a village blacksmith, and a good one." Every man there respected him the more for what he said.

We have heard on the Mainland two general complaints of Bishops—one has been that so and so does not go into society. The other complaint is "our Bishop is rich and is too much in society."

Now whatever a Bishop or Priest does he will be criticized by the good Christian people who seem to think that the way to build up the Church is

to find fault and hinder instead of being patient and being diligent in prayer and good works.

It is undesirable to have a Bishop or Priest who does not know the conventional usages of social life, but it is equally undesirable to have those who can not make a friend of the ordinary man without patronizing him.

We once sent a young woman to the Mainland to be educated for special work. She bore a letter to the Bishop and boarded in the same house with him for five years. Except on their first meeting the Bishop never spoke to the girl, who was lost to the Church because the Bishop was not a "common man."

Some of the Apostles were fishermen; they were not uneducated, for they could write fairly good Greek. Saul of Tarsus was a tent maker, as well as a scholar, and so we might go on up to the present time.

A clergyman should try to be all things to all men. He should be able to meet cultured people, but he should be able also to do what I once saw a great Bishop do, go and talk to a bricklayer about his work and show his interest. The bricklayer said to the writer: "Say, who is that man?" We replied: "He is the Bishop of ———." "My," said he, "I thought he was just an ordinary man."

A clergyman who can not be interested in those who need his help and sympathy most, and especially in young people of all degrees, would do well to go to some other work.

Dr. Houghton, who made "The Little Church Around the Corner" known throughout the world, ministered to more actors than probably any priest who ever lived, but Dr. Houghton never went into society, never went to the theatre. When asked why, he said: "My work is here, where people can find me. It would be a queer thing if some poor soul should send for me and the messenger should be told, 'Dr. Houghton is at the theatre or at a ball.'"

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Some people like to see their clergy at places where society is gathered, but to the minds of thousands of others, who need him, it often leads them to feel that he cares more for the rich than he does for them.

Fault was found with our Lord on both counts. One set said he feasted with the rich, and one set said he is a man who mixes with the despised classes. But we read "The common people heard Him gladly." The position of Bishop or Priest is a difficult one. Whatever he does will be found fault with, but the greatest neglect of which he can be guilty is lack of sympathy with boys and girls and men and women who are "just ordinary folks." Let us all criticize less, and pray and work more. To do this is the call of the Church at this time.



THE NATION-WIDE CAMPAIGN.

By the Rev. J. Lamb Doty.

It is claimed that the General Convention of the Church, held last October in Detroit, was stirred as never before when the program of the Nation-Wide Campaign was presented for consideration. The same may be said of the Church in Hawaii. The response to the "Call" has truly been magnificent. Busy men of affairs and women, leaders in their respective callings, have accepted service so that the Campaign may not lack workers. The Campaign is completely organized. The workers have received their instructions and are sincerely and profoundly sensible, both of their opportunity and responsibility.

On every hand deep interest is manifested, which augurs well for the complete success of the "Church's Call" to her people in these Islands. Those that understand this venture for Christ are determined that it shall be no fault of theirs if this Campaign fails of the success that should result from so much splendid effort on the part of so many excellent men and women.

But to succeed requires cooperation on the part of every baptized person. This will assuredly happen, for when the "Call of the Church" is explained and understood all will rally to the cause of Christ and the opportunity now presented to render some definite service in the army of the King of Kings.

The situation in the world today is well expressed by the Rev. Ernest M. Stires, D. D., Rector of St. Thomas' Church, New York, who has said: "Thoughtful people do not need to be told that this is a time of grave crisis.

There are many who even seem oppressed with the sense of impending disaster. The truth is that the materialism which was defeated in battle threatens more subtly now in times of peace; threatens on all sides—in our friends, in our families, in government, industry, society, in the Church. It requires no stretch of imagination to hear the lads of the spiritual army shouting their warning, arousing us to our danger, beseeching us by all that is dear to us, and by the sacrifices they gladly made, to be ready now that our time has come. But clearer than their pleading is the voice of our leader."

The conditions of human life today call for the evident presence and power of Christ. He is here; His call is heard; His advance begins; again you will be asked to march with Him and work for Him. There is a crisis; who does not know it? There is a call; who does not hear it?

The responsibility for leadership now falls upon the Church. All men agree in this. Even people who have never been particularly sympathetic towards religion are declaring in this day that nothing but the religion of Jesus Christ can save humanity.

Can Christians exhibit such enthusiastic faith and unselfish service as will convince mankind and lead to the actual rule of Christ in all human affairs? I believe they can—and will. For never has the world's need of Christ been confessed as now! Christians shall not now, at this critical time, fail their Master and humanity. Oh! what a sublime opportunity; and what a tragedy if we hesitate and fail.

J. LAMB DOTY,

Chairman Executive Committee.



CHURCH BUSINESS AND DEFICITS.

We hear criticism at times of the management of Church institutions when there are deficits. If a school does not pay, close it up, etc. Church work can not be conducted on that basis.

All Church institutions should have a budget, which should be adhered to as far as possible. But changes may cause deficits, and faith in the worth of a work must cause these to be wiped out.

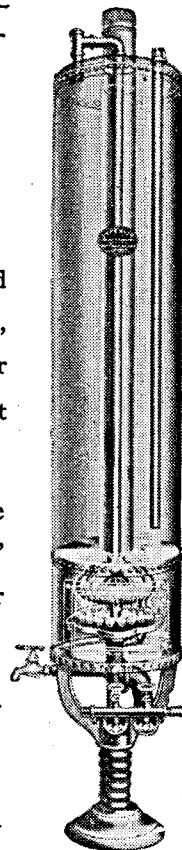
Let this be noted—one-third of our Church Schools in the United States have been closed down during the past three years. All our schools here are out of debt, and reasonable provision has been made for the future. There is in all Church work something besides business methods, and that is

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faith that if good work is done there are people who will help to keep it going.

There were, at the close of the year 1919, practically no deficits in the current expenses of any parish or mission or Church institution in these Islands.

Boards of Missions of our own Church and of other Christian bodies are sometimes several hundred thousand dollars in debt. That, you say, is not good business. This is true, but these deficits are made up by those who believe in Missions. Our own Board ran behind last year \$180,000—from one cause alone, the rate of exchange with China, due to the rise in the price of silver.

In these Islands we have been most fortunate in having laymen who were interested in the affairs of the Diocese and have carefully looked after financial matters. Since writing the above we have read the review of his five years' work by the Bishop of Spokane. He writes: "I regret to chronicle the fact that two fine schools, Brunot Hall and Houston, have had to be closed for debt. . . . There is a debt of \$25,000 on St. Paul's School, Walla Walla."

It has been a struggle to keep our schools going in Honolulu, but it has been done, and in the Islands we have over 1,000 young people in our day and night schools. This would not be

possible if it had not been for the self-sacrifice and devotion of our teachers, to whom loyalty to Christ and His Church is far more than large salaries.



A VESTRYMAN.

Now that you have been elected, Mr. Vestryman, or more probably re-elected, on the vestry of your parish, the question arises, in the language of the day, "What are you going to do with it?"

In respect to their election vestrymen may be divided into two classes, corresponding to the size and circumstances of the congregations in which they are chosen to serve. There are large congregations, generally in the cities and towns, which are so fortunate as to contain a considerable number of men who are eligible to this position. Belonging to one of these, you were doubtless chosen because of your supposed or approved fitness as a leader and representative of the best spirit and highest interests of the congregation. On the other hand there are small parishes in village or county in which men thoroughly qualified for this position were not found. So possibly you do not feel greatly elated over the result or deeply impressed with a feeling of responsibility in regard to it.

The fact remains, however, that in the providence of God and by the act of your fellow parishioners you have been placed in a position of dignity and of real responsibility. A little section of the Church of God, precious in His sight and honorable, has its interests committed in quite an important degree to your keeping. These good people, largely feeble folk, are first of all worshippers of the most high God. They look to you to see to it that they have every facility and every incentive for the fulfillment of this sacred obligation, with all its attendant duties and privileges of hearing God's word and receiving His sacraments, without discouragement, distraction or discomfort. This in itself is a "large order," and involves not only careful but constant oversight of

and improvement upon all the Church property and appurtenances provided for this end. Moreover this little family of God, yourself among them, are charged with a high duty of extending the kingdom of God and its saving influences throughout your community and beyond it. The others have a right to look to you, as an officer and representative of theirs, to further this aim by word and good example and by every means in your power, taking a leadership therein among them. They have certain sacred obligations also, largely of a financial sort, to their rector or minister, to the diocese and to the Church at large, that the work of the Lord may be carried forward. They look to you to manage these affairs of business for them with all the skill that you possess, as a trust committed to you. Your office, then, even in a small parish, or perhaps we may say especially in a small parish, is one of no little importance, and really deserves at your hands more consideration and more active and intelligent work than, we fear, is sometimes devoted to it.

Will you pardon us if we venture to make one or two suggestions? One is that you supply yourself at once with a copy of the canons of your diocese and make yourself familiar with them. You will almost certainly find there one or more canons defining the duties of your office and others detailing the obligations resting upon your parish, as well as other matters upon which an intelligent vestryman, not to say churchman, will wish to be informed. One can hardly make a good vestryman who does not know the law under which he acts.

And next you will want to make a quiet but thorough study of the resources of your parish or congregation, especially those that are latent and unreached. Doubtless yours is one of the parishes which is more or less straitened financially. You will, of course, acquaint yourself with the details of its income and expenses; it is both your right and your duty to know these from your treasurer. We are told that nowadays success in business

or in farming or what not depends on what they call efficiency—by which we understand the art of getting the very best out of all of one's forces and resources. Is your parish thoroughly efficient, or is there a lot of dead weight, of idle capital, of undeveloped energy, of both power and opportunity going to waste? Is every member interested and doing his or her best to make things go forward? If not there is a reason, or several reasons, and every one of them is capable of being removed. Talk this over with your rector and in your vestry.—Southern Churchman.



SERVICES CONNECTED WITH THE NATION-WIDE CAMPAIGN

Daily Celebration of Holy Communion at 7 a.m.

Noon-day Services, daily (except Sundays), 12:05 to 12:25.

Mass Meetings of all our Churches in Honolulu will be held on Sundays at 7:30 p.m. in the Cathedral. These services will consist of prayers and the singing of familiar hymns. At each of these Mass Meetings there will be two short addresses, one by a clergyman and one by a layman.

On Wednesdays there will be Special Devotional Instructions for women at 4:30 p.m.

Thursdays, after the Celebration of the Holy Communion, there will be Meditations on Prayer, by the Rev. Canon Wm. Ault.

Fridays, from 9 a.m. to 3:30 p.m., will be observed as Days of Intercession.

Remember the 4 o'clock service on Fridays for children.

Weekly Bulletins will be issued.



THE CAMPAIGN—ADVERTISING THE CHURCH.

Have you ever known of an entire community specifically and individually invited to go to church?

Such an invitation has grown out of the Nation-Wide Campaign. It is in the form of a full-page advertisement.

For that burning and irritating sensation caused by the action of the elements on the tender skin use . . .

Maile Cream

Eradicates Freckles, Sunburn and Tan, and Fair Skins are made fairer by using MAILE CREAM.
Prepared only by

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Honolulu, Hawaii

It appeared in the Evening Chronicle of Marshall, Michigan, for Saturday, November 8, and beneath it was this line:

"Published by the Nation-Wide Campaign Committee of Trinity Church, Marshall, Michigan."

On the front page of the same paper, set in black-faced type, double-column, was an editorial:

"Why go to Church?"

And in it is this bit of explanation: "Now you are probably wondering what minister wrote this. It isn't a minister. It's a layman who hasn't been to church enough times in the last thirty years to make a month of Sundays."

Apparently the Nation-Wide Campaign has stirred up something in Marshall, Mich.

"The Church," says the full-page advertisement, "is the corner-stone of law and order—of government. It is, and has been for nearly 2,000 years, the Great Civilizing Influence of the world."

"No matter what your personal belief may be, no matter what your creed, your likes or dislikes, whether, you criticize or praise, help or hinder, the one fact remains that the Church is the safeguard of your family life and its teachings are the foundations upon which your laws are based."

And again:

"Come to Church tomorrow in any mood you happen to be. Come to criticize, come to find fault, come even to sneer—but come. For sometimes even a 'kick is preferable to indifference."

"This is a Personal Matter with every man and woman in Marshall," says the invitation, and again: "This page is addressed to you individually."

And finally:

"Come to Church because you believe it breathes loyalty and Americanism. Because it is the influence you want in your home—peace and good will."

There is no special plea for any Church.

"If," says the advertisement, "you are affiliated with any certain Church or creed, give that Church the support of your presence."

And the layman who makes his appeal from the middle of the front page of the Chronicle is no less direct.

"We have lost sight of the Church—many of us," he writes. "We have lost sight of the fact, right here in Marshall, that if the churches of this city were to be discontinued it would not only not be a fit place in which to live,

it would not even be a SAFE place to live. The Church has kept the Faith. It has been the rock against which the waves of radicalism have always dashed in vain. The Church has kept the home sanctified, it has enabled us to live the lives we are living."

"And how do we show our appreciation. By the coldest indifference."

And so he makes his appeal to all people, church-members and non-church-members, to go to Church.

"There aren't enough pews in the Marshall churches to accommodate everyone tomorrow," he says. "But let's fill every last one of them. You fellows who were going fishing or hunting tomorrow, just knock off. Don't put it onto the wife to be responsible for the children going to Sunday School. Set the example yourself. You're the head of the family."

"Let's give those preachers a show for their alley. They haven't had a show in a quarter of a century. If the Church isn't what it should be, let us fellows who think it isn't right get inside it, get the organization and make it what we think it ought to be, because the Church is just like the government. It's a public institution and we have just as much right in it as anyone else."



ST. ELIZABETH'S.

Resignation of the Rev. A. E. Butcher.

It is with extreme regret that we have to record the resignation of the Rev. A. E. Butcher from the charge of St. Elizabeth's Mission.

It has been evident to the Bishop for some time that this would have to come. On one occasion Mr. Butcher fainted while at the Altar, and on another occasion he nearly did so again.

In order to show the relations that the Bishop has had with Mr. Butcher, we venture to publish here a personal

letter which we have received from him.

Wherever Mr. and Mrs. Butcher go they will carry with them the best wishes and the kindest feelings of the Bishop, the clergy and the laity of Honolulu.

St. Elizabeth's Mission,

Honolulu, T. H.,

February 9, 1920.

The Right Rev. Bishop

Restarick, D. D., Honolulu.

My Dear Bishop Restarick:—

During several conversations between us of late, the question has come up as to whether I am going to be able to remain in this climate. You have kindly expressed the hope that I should be able to stay. You have, in fact,

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asked me to accept the Kohala Mission, on the Island of Hawaii. I have been seriously considering the latter and have wanted to accept, but the main question with me has been as to whether it would be fair to you and to the people over there to take it with a view of a permanency and then find that in a few months I should have to give up.

After our conversation of this morning I went over to Dr. Kilbourne, and he gave me a thorough examination. His conclusion is that while he can find no organic disease, a change of climate is the only thing for me. I asked him to give me his candid opinion, and he said that such was his candid opinion, and issued a certificate to that effect, which I enclose with this letter to yourself. Somehow or other I do not seem to be well here, and that is the secret of the whole matter. In a colder climate I have always been well, and in fairness to you and to the work, as well as to my future usefulness, there seems to be nothing for me to do but to ask you to accept my resignation, to take effect the end of June, this year, 1920.

You have asked me to go over to Kohala to give them a celebration of the Holy Communion and also to take up the matter of the Nation-Wide Campaign, and also to go over and spend three months immediately after Easter. This in order to give them the services of a Priest and to care for the parish work until you are able to make

other arrangements for the carrying on of the work there.

I shall be happy to do this and am so arranging. I leave on the 18th and return on the 28th of this present month, and will also arrange to go over immediately after Easter for the three months requested. I want you to feel that I only take this course of resignation because it is imperative if I am not to continually go downhill.

Since I came here, in November, 1918, I have received nothing but the kindest consideration and square dealing from you as Bishop, and Mrs. Butcher and I both have found friends whom we are proud to claim as such. In fact, so far as the relations existing between you as Bishop and myself, all I have to say is that you have more than fulfilled your part of the agreement, and I hope you have been satisfied with what I have tried to do. I have tried to conduct affairs at St. Elizabeth's as you have desired, and I believe that the tenements are in good repair. Some improvements have been made and the Mission buildings proper have been repaired also. The Rectory has been repainted throughout inside, and the greater part of the Mission House also has been painted and put in repair.

It is difficult to put into words all I should like to say. Both Mrs. Butcher and myself deeply regret the necessity of the change. One does not like to change about too much, and I honestly do not want to leave the Board of Missions, from whom we have received every kindly treatment and whose work we love.

I do not at the moment know where we shall go, and I would ask you, if you feel you can do so, to allow me to refer any Bishop to whom I may write, to yourself, as to the time spent in

your Diocese. When we came here, at the suggestion of Dr. Wood, it was with the hope and the full intention of remaining for many years, but as you yourself said to me, health must be considered, and I want to make the change before climatic conditions impair my usefulness in any Parish.

To leave you will be like leaving a Father, for, as I say, we have received from you everything one could desire, more than the mere actual agreement, a sympathetic understanding and a true Christian spirit.

I shall be able to assist my successor at St. Elizabeth's in getting accustomed to the routine work, and also in making out the quarterly reports at the end of June. I shall, of course, be here to make them out myself the end of March. With your permission, I shall arrange to be over in Kohala the first Sunday after Easter, and spend the time there arranged between us during our conversation of this morning.

To both you and Mrs. Restarick we shall always be grateful and have memories we shall treasure. It was to your house we went when first we arrived in Honolulu, and no words could adequately express our personal feelings of thankfulness for your kindness shown in so many ways. I have always felt here at St. Elizabeth's that if I ever wanted anything, or wished to talk over any matter, the Bishop has never been too tired or too busy to listen and to advise.

With every prayer,

Believe me,

Yours very sincerely,

(Signed) ALWYN E. BUTCHER.

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THE CAMPAIGN.

The new Church Council has assumed the authority vested in it by the General Convention, and as one of its first formal acts has made the Nation-Wide Campaign a permanent, continuing feature of the Church's work. Discussing this important detail of new era in the Church, Lewis B.

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Franklin, chairman of the Executive Committee of the Nation-Wide Campaign and the newly elected treasurer of the Church, said yesterday:

"The Council has directed that the follow-up work of the Campaign be made a definite part of its program, and is proceeding to organize the Department on Nation-Wide Campaign for vigorous and continuous effort. We all regard the canvass, which has resulted in such splendid results to date, as only the beginning, not the end, of this great forward movement. I am full of optimism. While we realize that the full financial results desired can not be reached this year, what has been reached is most encouraging because of the reawakened interest in the Church's work on every hand all over the country, which can only result in greater and more marked progress from year to year.

"Plans for the follow-up are therefore taking shape, not only in the Council, which will at once prepare a budget based on results in hand, but in the dioceses as well. New York, for illustration, has reorganized its Campaign Committee, and under the direction of Rev. E. M. Stires, is out for a record. What New York can do when it gets down to business is indicated by the report, just in, from the Church of the Incarnation, which announces: Volunteer workers for Church and social work enlisted, 150; increase in support pledges, 55 per cent; money contributions for parish support, \$40,000; for diocesan and nation-wide needs, \$20,000; for special social service work, \$17,000. Add a special Christmas offering for work on the Cathedral, and the magnificent total of \$177,000 is reached.

"The Diocese of South Carolina made its Campaign Committee permanent. The Diocese of Central New York, one of the best organized in the country, is preparing a comprehensive program to run until Easter. Inspiring reports from other sections are spurring to redoubled efforts the dioceses which have not completed their campaigns.

"The Diocese of Maryland will exceed its quota by \$810,000. One of its parishes, St. Michael and All Angels, subscribed its full quota of \$60,000 and then pledged \$55,000 for parish ex-

penses, accepted the Nation-Wide Campaign quota of \$277,000, and actually pledged \$288,000. St. Paul's, Richmond, Va., which last year gave \$13,893 for all purposes, came through this year with \$44,500, which will go to a total of \$50,000 when all returns are in."

Dr. Patton telegraphed national headquarters from the Pacific Coast as follows:

"Reports thus far received indicate a success far beyond our original expectations. Many dioceses already have exceeded their financial quotas and many thousand men and women have offered themselves for personal service in some department of the Church's activities. In one diocese alone 1,680 men and women offered themselves to their Bishop and to their rectors for personal service. Never before in the history of the Church has there been anything approaching such a widespread and general awakening of the mind and conscience of the Church to meet its responsibilities. The two dioceses of Virginia have already subscribed more than \$160,000, exceeding their quotas in each case on a three-year basis. Pennsylvania will certainly exceed its quota. It will be several months before all reports are in, but enough has been received to indicate that not only will the Church reach its financial goal, but, what is of even greater importance, there is everywhere renewed faith and consecration to Christ and His Kingdom."

THE SPIRIT OF THE CALL.

A Diocesan Committee which had the enterprise in charge in Massachusetts, states that "The Church's Call" is a "call to action and to personal religion"; also it is a "call to knowledge, resulting in individual re-consecration, in missionary expansion, and in enlarged giving." This is done by emphasizing what Church membership means, its privileges and benefits; by spreading information about each par-

ish, its needs, resources and activities; by instruction regarding the diocese and its organizations; and by informing the people more definitely about missions, religious education, social service and kindred topics.

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BISHOP ANDERSON.

Bishop Anderson says that the work of the Church is "to make Christians." Give the whole Church that vision, and the Nation-Wide Campaign will accomplish its purpose. Give this vision to the individual, and bid him help "make Christians." Give this vision to the parish, and bid it Christianize the community. Let Rector and vestry consult and plan "to make Christians." The vision will revolutionize the Church of today.

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DO YOU SEE IT?

One of the most dramatic features of the Brotherhood Convention in Detroit was an address by Bishop Wise of Kansas. He criticized things that have been and are "binding the Church like fetters." He pleaded for a broader vision. The ideals he upheld, put into effect by a militant Church, would result in a unified, powerful, vigorous National Church, functioning to its finger tips. "Do you see it," said the Bishop in closing, "in the midst of a civilization rocking amid doubt and despair and greed and selfishness, human souls trying to solve the problems of a heart-broken, weary world, one million five hundred thousand men, women and children standing together shoulder to shoulder, pressed against one another? No—not standing—they are going forward in the Nation-Wide Campaign going forward. Why? Because Christ leads the way."

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RELIGIOUS EDUCATION.

The Ladies' Home Journal, September, 1919, contains an article on "What About These Twelve Million Child-

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ren?" by Theresa Hunt Wolcott, from which we quote the following:

"A little girl whose parents were members of a famous religious sect always associated with Utah, was asked if she knew where Boston is. 'Oh, yes,' she replied; 'we send missionaries there.' If we live in the East, we probably think that remark 'funny.' It isn't, because there isn't a city in these United States, and scarcely even a hamlet, that is not in urgent need of missionaries being sent to its children. According to the United States census there are in this country 25,000,000 children under twelve years of age, and according to reliable figures that have been compiled by religious and philanthropic organizations twelve million of these children are absolutely without religious instruction of any kind. Such persons are generally regarded as heathen. Are American children heathen? This is alarming. If this condition continues, what sort of civilization shall we have twenty years hence? This state of things must be changed or we shall be nationally only materialistic, if not atheistic. We should take a look at our own glass house just now, while it is quite the proper thing to throw stones at another nation for having trod a wrong path. Religious education must have a vital place in the reconstruction program of the future.

"A democracy of selfish people, having no religious education, will result in the ruin and downfall of the nation—for every splendid gift will be used to glorify self and administer to self instead of meeting the need of a world begging for the help to set itself on the road to God.

"Before the war a great many of us probably were not wildly enthusiastic about the Red Cross, the Salvation Army, the 'Y's' or other similar organizations. But when the war broke out and we thought we were in danger of either going hungry or being killed, what did we do? Pick out the weak spots? No! We realized the good these organizations were doing and, by giving them our time and money, helped them up to the highest possible point of efficiency. The forces that

now are in the field for religious education are short of people and short of money. They are on the right road, but the crowd isn't with them.

"It is a modern miracle, the way men and women from every walk of life have fitted into their places and taken up training for the gigantic world task. Shall we go back now to the days of 'every man for himself and the devil take the hindmost'? Or shall the lessons learned in the war be applied to the arts of peace? The answer to these questions will depend very largely upon how Christian this nation is at heart. Most men and women can be noble in a crisis if they have the time to prepare for it, but to be generous and helpful in every-day, humdrum life will test any character. In such an hour the habits cultivated by the public schools and the schools of religion—Sunday and week-day schools—will be the greatest controlling factor.

"What shall take the place of war-time activities?" has been a popular question. Here is an avocational opportunity to engage in this great work for the good of humanity."



ST. MARY'S.

Dear Mrs. Restarick:—

I want to thank the Woman's Auxiliary for the money that they have sent for the support of our little girls at St. Mary's, and I think it may interest them to know a little about them and what we are trying to do.

Shortly after we had moved into the new St. Mary's, in 1912, the first child came to us and remained three years. She was the first child baptized in the new building. Some time after she had left we heard of two other children who needed a home here. When St. Mary's was built no provision was made for extra sleeping rooms, so the little store room was cleared out and fitted up for one child and a bed was made up every night in the sitting room for the other one. A year later two more children came to us, and we

put a bed in the hall and another in the sleeping porch used by Miss Chung and myself. Besides these we have had children who only stayed a short time till other arrangements could be made for them.

At present we have only two little girls, one Hawaiian and one Chinese.

We have heard and read of the poverty in China, but it was a surprise to me to find such poverty exists in Honolulu. Little seven-year-old Helen was the most destitute child I have ever come across. Having been insufficiently nourished all her life, she was nothing but skin and bones, and when undressed she resembled the pictures of the starving children in Europe. Her only bath was a duck pond. She owned but one set of clothes, and these she lived in and slept in day and night, week in and week out. On rare occasions they were rinsed off in the duck pond, but as soap was too expensive a luxury to be found in her home neither the child nor the clothes were much improved for their dip in the duck pond. She slept on a wooden shelf, covered by a small and very dirty rag—devoured by mosquitoes. She is bright and intelligent, and her work in the second grade in school is remarkably good for so young a non-English speaking child. She is very happy to have a home at St. Mary's, and I am sure the ladies of the Auxiliary are glad they are helping her.

Our little Hawaiian girl is a very sweet, attractive child, nine years old. Her father has been dead for some years, and her home conditions are not suitable for the bringing up of a little girl.

We have had in our home Hawaiians, part-Hawaiians, Chinese, one half Chinese and half Spanish and one half Japanese.

It is our wish that St. Mary's may develop into a Church home for children, and when money can be obtained for the purpose, which I hope will be soon, a dormitory will be added so that more children may have the benefit of a Christian home.

Very sincerely yours,

(Signed) HILDA VAN DEERLIN.

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THE CHURCH SCHOOL PROGRAM FOR THE NATION-WIDE CAMPAIGN.

The Nation-Wide Campaign Committee has come to realize that if the mind of the Church is to be wholly informed and the conscience effectively awakened, it is necessary to take into consideration the half million younger members who constitute our Church Schools. It therefore asked the General Board of Religious Education to suggest plans for the participation of the boys and girls of the Church in this great nation-wide movement.

General Statement.

Purposes. The present purpose of the Church School Program of the Nation-Wide Campaign is to provide the younger members of the Church opportunity for adequate expression in this great movement and thereby to stimulate the spiritual power and the intellectual alertness of the Church Schools.

The ultimate purpose of the program is to enlarge the usefulness of our Church Schools by making them the means whereby a greater number of boys and girls will be brought into contact with the religious teachings of the Church.

Aims. The aims of the Church School Program are:

1. To enlist in active service the half million boys and girls in our Church Schools.
2. To enroll in the privileges of our Church Schools during the next three years at least half a million more boys and girls.
3. To provide opportunity and assume responsibility for the religious education and spiritual enlightenment of a million boys and girls in all parts of the Nation.

Means. The means of obtaining these aims are:

1. By arousing present members—making them feel a responsibility for others.
2. By vitalizing our Schools—urging them to extend their privileges.
3. By holding a Recruiting Mission—enlisting boys and girls for membership in our Church Schools.
4. By giving a Pageant—presenting the motive of the Campaign and the mission of the Church.
5. By conducting a Period of Preparation—making ready for the task of the present program.

It is planned to make this day the culmination of the Church School Program for two reasons. First, we feel

confident that the children, through this program, will create a tremendous enthusiasm, and we want that to culminate when the adults are about to begin their part of the Campaign. Through the children we hope to enthuse and arouse the adults. Second, we want the children's part to be over before the intensive drive for adults begins, so that the rectors and leaders will be free from that portion of the work to devote all of their time and energy to preparation for the big canvass.

Catechism.

Question. Why are we gathered here today?

Answer. To know Christ and to make Him known.

Q. How shall we know Christ?

A. We shall know Christ by coming to His Church to receive His Teachings and His Sacraments.

Q. How shall we make Him known?

A. We shall make Him known by doing our part in the Church School Program.



A NATION-WIDE CHURCH AT WORK AMONG THE NATIONS.

Our Church has a hostel for Christian students at the University of Tokyo, called the Doshikawai. Graduates of the University who have been residents of the Doshikawai are scattered all over the world, in banks, government offices and big business firms. One is Consul-General at London, two are Secretaries at the Embassy in Paris, one head of the Educational Bureau of the City of Tokyo, one a young Baron, coming to prominence

in the House of Peers, one manager of the Yokohama Specie Bank at Hankow, three are doctors in St. Luke's Hospital, Tokyo, one an army doctor, one a naval engineer.



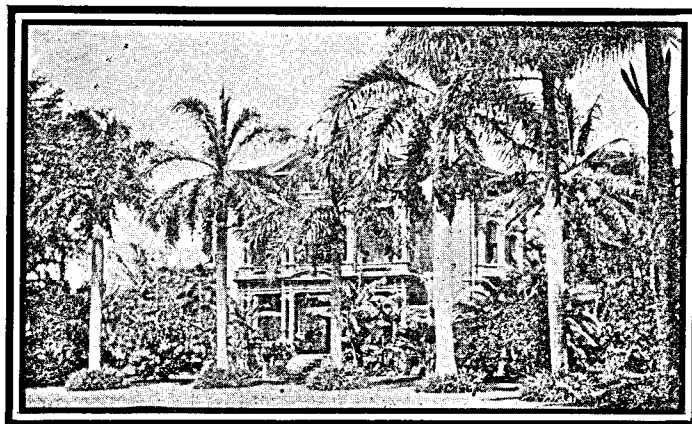
HAS THIS CIVILIZATION REACHED ITS LIMIT?

The writer once read a paper before a club on the subject of Civilization. The idea advanced was that this civilization was as likely to stop progressing as any other, and that we might lapse into a period of stagnation and decay; that the human mind has its limitations; that no greater mind than that of Plato had ever arisen, nor greater thinkers than Euclid or Newton.

The members of the club dissented from his views, but we have just read an article by Flinder Petrie, the world's leading authority on Ancient Civilization, which we consider worth reading by those who believe that we are so greatly advanced over other periods of human history.

"A few years ago we used to indulge in an axiomatic belief that everything must interminably improve without any setback. The last five years have at least made us understand that nations cannot be born without a terrible travail of the world. A year ago there was the infatuation that everyone was to be at once prosperous, better and wiser than before. Today we see little signs of more wisdom in Europe, or of more prosperity in any country. We have raged about getting forward; but our getting forward is often forward round in a circle, and we get back to where we started. All human history has been going over the old round of

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civilization, as far back as we can see it. Each form of society, each form of art, recurs in the same order in each successive civilization. Yet there is progress; for every age is on a higher plane of knowledge and ability to use Nature than was the previous age.

Ages of civilization never suspected have been made plain to us; ages where our ignorance supposed that mere barbarism ruled are found to have been our equals or superiors in some arts that were then needed. We see that the course of ability and intelligence was far older than we ever supposed; we see our own insignificance in many ways. Except for the increased control over the forces of Nature, we have much to learn from other civilizations past and present.

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SPEAKERS AT MASS MEETINGS
OF NATION-WIDE CAMPAIGN
AT ST. ANDREW'S CATHEDRAL.

Second Sunday in Lent.

February 29th.

"The Parish and the Nation-Wide Campaign—Self and Others."

"The Parish as a Spiritual Center to Be in Touch With Every Member and to Serve—Service Cards and Pledges"
—Rev. James Kieb.

Third Sunday in Lent.

March 7th.

"The Churchman in Service"—Mr. Robbins B. Anderson.

"Consecration and the Soldier Spirit"
—The Rev. J. Lamb Doty.

Fourth Sunday in Lent.

March 14th.

"The Mission of the Church"—The Rev. A. E. Butcher.

"At Home and Abroad"—The Rev. L. Kroll.

"The Orient"—The Rev Ernest Kau.

Fifth Sunday in Lent.

March 21st.

"The Necessity of the Hour—Consecration and Organization"—By Mr. Charles M. Hite.

"Spiritual Forces Will Finally Reign"—The Rev. James F. Kieb.

Sixth Sunday in Lent.

March 28th.

Stainer's "Crucifixion."

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AMERICAN CHURCH BUILDING
FUND COMMISSION.

The Annual Report of the American Church Building Fund Commission shows a year of large activity. Notwithstanding the difficulties which are

prevalent in building operations throughout the country, \$87,700 has been loaned, \$20,746 has been set aside in Gifts, and \$2,100 in Grants, for Churches, Rectories and Parish Houses. Promises made but not yet called for add \$44,800 to the Loans, \$10,800 to the Gifts, and \$6,850 to the Grants, the total for the year aggregating \$172,996. The list of places thus aided numbers 105, in 39 Dioceses and Districts at home and in other countries.

The Report calls the attention of the Church to the fact that the Commission has practically reached the limit of its ability in Gifts and Grants with its present income, and that the Church is using in Loans seventy per cent of the part of the Permanent Fund which is available. These facts

are set forth in detail, and an appeal to the Church is made for a larger interest in our only national Church Extension Society through the offerings of Parishes and the contributions of individuals, special suggestions being made of the use of named Funds in memory of those whose lives were given in the late war.

The latest list of the Commission's activities is as follows: Loans, \$6,500, to Emmanuel Church and Rectory, Rapid City, South Dakota, and All Saints Cathedral, Indianapolis, Indiana. Grant, \$1,000, to St. Barnabas Church, Dillon, South Carolina. Gifts, \$1,850, to St. David's and St. Patrick's Chapels, Washington, D. C.; Grace Parish House, Hatch, New Mexico, and the Church of the Good Shepherd, Corpus Christi, Texas.

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MEMORIAL FLOWERS.

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CATHEDRAL REGISTER.

BAPTISMS

- January 4—Wray Benedict Kalimapaahana Taylor,
by Bishop Restarick.
" 5—Margaret Henrietta Timmons,
by Canon Ault.
" 18—John William Wright,
by Canon Ault.
" 23—Betty Lee Feyler,
At Post Chapel, Schofield,
by Chaplain J. Knox Bodel.

MARRIAGES

- January 7—Richard Zimmerman,
Paz Gacer,
by Chaplain J. Knox Bodel.
" 17—Wilhelm H. Smith,
Harriet Kahaipilani Munden,
by the Rev. L. Kroll.
" 20—Walter Richard Potter-Harris,
Adeline Victoria Gertz,
by Canon Ault.

BURIALS.

- January 20—William D. McIntire,
Post Cemetery, Schofield,
by Chaplain J. Knox Bodel.
" 25—Blanche Fernandez,
by Canon Ault.
" 30—Meleana King Lincoln,
by Canon Ault.
" 31—John R. Bennett,
Post Cemetery, Schofield,
by Chaplain J. Knox Bodel.

General Offerings	\$737.73
Hawaiian Congregation	41.31
Communion Alms	19.69
Specials	3.25

Total\$801.98
Number of Communions made during
January 428

NATION-WIDE CAMPAIGN IS
OPENED IN HONOLULU AT
ST. ANDREW'S CATHEDRAL.

Ten congregations of the Episcopal Church in this city united last night in an enthusiastic mass meeting at St. Andrew's Cathedral to launch the Nation-Wide Campaign for the Church Mission in the Territory. The Church was crowded with the people of the many nationalities comprising the Episcopal congregations of Honolulu. Instead of the usual prayer book service there was a service of familiar hymns, of prayers and stirring addresses by clergy and laymen.

The service opened promptly at 7:30 o'clock with a procession of eight choirs, of about one hundred voices, from the congregations of St. Andrew's Cathedral Parish, St. Andrew's

Hawaiian, St. Clement's, Epiphany, Kaimuki, St. Peter's (Chinese), St. Elizabeth's (Chinese), Trinity Mission (Japanese) and St. Luke's (Korean).

After prayers by Canon Ault, the reading of an appropriate lesson by the Rev. L. H. Tracy, and the singing of the Battle Hymn of the Republic, four-minute speakers made addresses which moved all present with an evident desire to take part in the Campaign. The Rev. D. R. Ottman, principal of Iolani School, opened with a forceful call to Christians to enter into the Campaign with the unity and zeal of soldiers. Lawrence M. Judd, Vice-Chairman of the Campaign, spoke on the layman's views of constructive Christian citizenship and the necessity of teaching children their obligations as such. The Rev. James F. Kieb, of Epiphany, Kaimuki, roused the congregation with the need of a revival of a living faith in Christ, and energy, zeal and faith such as make success possible in the business world. The Hon. C. S. Franklin, Chairman of the Committee on Speakers, said that the twentieth century presented the greatest opportunity for reconstruction the world had ever known, and that Christians must take advantage of it or civilization would lapse. Men, he said, were forgetful of Calvary and what it meant to the human race.

The Rev. J. Lamb Doty, Manager of the Campaign in this Island, made the closing address. Speaking of the call of Christ to the world today, he read an extract from Babson's Financial Journal, published in New York, as follows: "The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington to the factories, mines, fields and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a baby without a breath of life. The solving of the labor situation is wholly a question of religion. The wage worker will never be satisfied

with higher wages and shorter hours, any more than you and I can be satisfied with more profits and a bigger house. Satisfaction and contentment are matters of religion."

At the close of his address he asked those who were willing to aid in the Campaign to stand, and practically the entire congregation arose.

Bishop Restarick announced that the offertory would be for the expenses of

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the Campaign, and said that the response to the call of Mr. Doty for those who were willing to aid was like saying to the Captain of our Salvation what Pershing said in France: "Lafayette, we are here."

During the taking of the offertory the organist, R. Bode, played the Hallelujah Chorus, after which the Bishop offered prayer, the Doxology was sung and the large procession of choirs went down the aisle preceded by the cross and the American Flag.



The Annual Parish Meeting at St. Andrew's Cathedral, held on the canonical date, January 20th, was most successful.

Last year on the day of the Parish Meeting Mrs. Restarick entertained the officers of the various organizations of the Cathedral Parish at a buffet supper, but at the meeting of St. Andrew's Guild, held early in January, plans were made for having a supper at the Davies Memorial Hall for the parishioners in general. There was not much time for preparation, but the able committees appointed carried the matter to a successful conclusion.

The Chairman of the Executive Committee was Mrs. H. M. von Holt, who had for immediate assistants Miss Gillet, Mrs. A. A. Young, Mrs. W. L. Emory, Mrs. Tom Wall, Mrs. E. D. Kilbourne and Mrs. Lawrence M. Judd. The committee determined to have a lamb curry supper and to try to get as many together as possible. They were assisted in their plans by many women of the parish, and the result was that 150 sat down at the tables.

In the center of the hall a small platform was arranged for the five-minute speakers, who were the Rev. J. Lamb Doty, D. R. Ottmann, Messrs. Lawrence M. Judd, R. B. Anderson and Arthur G. Smith.

The Bishop, in a brief address, said that when we considered St. Andrew's Cathedral Parish either in attendance at its services or in its gifts, we must remember that the great union Church of this city embraces people of all denominations; that in a town of this size on the mainland there would be Presbyterian, Congregational, Baptist and other denominations, but that very sensibly these Christian people, among whom there was now no real difference, could and should worship and labor together. Our duty was to hold fast to the trust that was committed to us in all charity and good will.

The general subject was the Nation-Wide Campaign, upon which the Bishop also made brief remarks.

The parishioners remaining seated at the tables, the business of the parish meeting continued. Reports were presented by the Vicar, the Treasurer, the President and Treasurer of the Woman's Guild. The report of the Woman's Auxiliary was read by the Secretary, Mrs. W. L. Moore, and the financial statement on behalf of the Treasurer by Mrs. Restarick.

The Junior Auxiliary reports were read by Canon Ault for Mrs. Ault as President, and by Katherine von Holt as Treasurer. Miss Florence Davison reported for the Junior Auxiliary of St. Andrew's Priory.

All present pronounced this Parish Meeting the most successful ever held. Everything went with a snap—there were no long drawn out reports or speeches and the elections took but a few minutes. The following were elector wardens and vestrymen: Senior Warden, L. T. Peck; Junior Warden, Robbins B. Anderson; Vestrymen—H. M. von Holt, W. L. Emory, Thomas Sharp, R. B. McGrew, W. L. Stanley, Cornell S. Franklin, Dr. J. A. Morgan, Arthur G. Smith, Guy H. Buttolph; C. H. Norton, Clerk.

After the Parish Meeting adjourned the vestry had a brief meeting for organization, and L. T. Peck was re-elected Treasurer.

Some reports presented to the Parish Meeting have been mislaid. Those on hand are given below.

ANNUAL REPORT OF THE PRESIDENT OF ST. ANDREW'S GUILD FOR 1919.

I am glad to have this opportunity of saying a few words about the aims and the object of our Woman's Guild; for I find that even among our own members, the work is not always fully understood. According to our constitution, "The purpose of the Guild is to assist in and to promote the corporate work of the Parish." To that end, we have an Altar Committee, which shall care for the altar and the altar linen; a Church Decorations Committee, whose work is to purchase and to arrange the flowers on the altar, and to have supervision of the decorations at weddings and funerals; a Vestment Committee, having charge of church embroideries and vestments; an Entertainment Committee, which emphasises its usefulness on such an occasion as this; a Social Service Committee, Relief and Visiting Committees, etc. One can readily see the importance of all this in connection with the beautiful services of our Church. And while a large part of our work is in our own Parish, our Social Service work brings us into communication with community welfare work throughout the city. We contribute \$10.00 each month to the King's Daughters' Home for Old People, \$5.00 a month to the milk fund for undernourished children in the public schools, and to other objects from time to time.

During the past year we were more

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or less handicapped by lack of funds, but in spite of that we had a very successful year, and I think none of the work was in any way neglected. The Guild had its part in the entertainment of soldiers, both in our own Parish Building and in connection with the Church Hospitality Committee.

A splendid work under the Red Cross was finished in the spring, and I believe the claim is that the initial war work in Hawaii was done at St. Andrew's, more than a year before any Red Cross chapter or unit was established in the Islands.

Our membership—both honorary and active—is 127, and we held, the past year, 1 annual and 10 regular monthly meetings, with an average attendance of 23.

In November, to raise the necessary funds to carry on the work, we had our usual delicatessen sale (which had been discontinued during the war), and the result of that was \$1,366.80 raised, which leaves us with a full treasury, so that we are looking forward to a year of added usefulness and broader aims.

CHARLOTTE GILLET.



VICAR'S REPORT.

Brethren: In beginning my report I would like, first of all, to thank the Rector, the Wardens and Vestry and other members of this Parish for the three months' splendid holiday that I had, from the middle of September to the middle of December. It certainly was a fine vacation and was of great benefit to me in many ways. Still, Honolulu looked tremendously attractive on my return, and I was very glad to get back again. While away my wife looked after, to a great extent,

the sick visiting and other parochial calls.

During the other nine months I took five hundred seventeen services, and assisted at thirty-seven others; attended or conducted one hundred nineteen meetings and classes; made one hundred twenty-eight addresses, and made seven hundred twenty sick and parochial calls.

I am glad to say that the Bishop has kindly relieved me of the 5:30 Chapel services on Mondays and Wednesdays. This will give me much more time in which to make calls. I do so want to be able to make at least one call on every person during the year, and I trust that I shall be able to do so now.

There are many things that we would like to see changed; there are many things that we would like to see happen, in connection with this Cathedral Parish of St. Andrew—e. g., we would like to see more people present at the services and others more regular in their attendance. We would like to see more of the older members of this congregation interested in the young people of the Church—the Junior Auxiliary and the Sunday School, for instance. We would like to see the Men's Club revitalized and the B. S. A. resurrected. Perhaps these will come as some of the results of this wonderful Campaign which is about to begin. I trust so. Still there are conditions here for which we should be deeply thankful. For instance, there have been some four thousand five hundred sixty-four communions made during the year at the Cathedral and Parish services, 75 to 80% of which were made by members of this congregation. For this we certainly should thank God. Not that we are satisfied;

far from it. The Church ought to be crowded every Sunday morning at 7 o'clock, and I trust and pray that we shall see the time when such a condition exists.

The different organizations will make their own reports. Financially, the Woman's Guild and Junior Auxiliary have had a splendid year, but they will speak for themselves.

I am glad to be able to report a very good year in Sunday School; i. e., in comparison with other years. We have a larger enrollment than last year, and that with only about twenty Iolani boys counted, as against a much larger number last year, and a splendid corps of teachers, all very much interested in their work. The average attendance might be better, but the children are not to blame. Many are taken away for the week-end and others for the day, and so the course of lessons is broken up and spoiled for them. It is really too bad, especially when one knows that for some of them this is all the religious education they get. What the result will be one dreads to think about, and yet it is a problem which must be met. I wish that this congregation to a man would agitate for the Bible to be put back into the day schools. I am sure it could be done if it were sufficiently talked about and advocated.

And now I have an earnest plea to make, a plea for more Sunday School room. We are terribly handicapped, especially in the Primary Grade. This grade has grown wonderfully, and it is practically impossible to handle forty or more little children in such a small place as the Guild Room. If we had a large room or rooms, where the two Primary Grades could hold

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their sessions, that would leave the two rooms used at present by them for other classes, so that we could have the upper end of this room with the platform left for an opening Church service, with an Altar and choir. It would make such a difference in every way. It is impossible for us to take our children into Church for their opening service, as it is being used at that time. I did not visit a single parish on the Mainland but where the children were either taken into Church for the opening service or else they had a place properly appointed for this service. How all this can be brought about I scarcely know, but that it can be done I am convinced.

One thing for which I truly rejoice is the present possibility of starting a teachers' study class, and I trust that some day we shall be able to have here in Honolulu, although on a smaller scale, a Sunday School Institute, somewhat like the splendid one in Philadelphia.

And now just one word about the Nation-Wide Campaign. It is an opportunity which neither we nor our forefathers ever had before. I know that this Parish will do its best to make it a huge success. Each member willing, nay anxious, to do anything that needs to be done.

I cannot finish this without voicing my great happiness at the return of our former Senior Warden, Mr. Robert Catton and his family. It is a great joy, as well as a great encouragement, to have him back again.

Thanking one and all of those who so kindly helped to do my work in its various branches during my absence, and, in fact, every one in the Parish for your loyal co-operation during the past year, commending you all to the mercy and love of God,

Believe me,

Yours very faithfully,

W. AULT,
Vicar.



To illustrate how far-reaching missionary work is, we recently received a letter from a clergyman who met a Korean family near Gallup, New Mexico. The children came to Church services and Sunday School. The clergyman writes that they had been baptized at St. Elizabeth's and were named Mary, Rosa and Anna. "They are nice children, and they do well and are learning to speak, read and write English."

TREASURER'S REPORT, JUNIOR AUXILIARY.

Our total receipts for 1919 amounted to \$620.77.

Our expenses were \$100.15; our pledges for 1919 were \$361.50, making our total expenses \$461.65, which is paid.

Our balance on hand is \$159.12.

Respectfully submitted,

KATHERINE A. VON HOLT,
Treasurer Junior Auxiliary.



REPORT OF THE PRESIDENT OF THE JUNIOR AUXILIARY, ST. ANDREW'S CATHEDRAL PARISH.

Owing to my appointment coming so late in the year, and also to my illness during the latter part of the year, only three meetings have been held, with an average attendance of twenty-four.

We had planned to have instructions on Missions, but this was not found possible. We hope to carry out this plan during the present year. A garden fete was held on June 7th in the grounds at Craigsides, which were kindly lent by Mrs. A. G. Smith. Owing to the wonderful help given by some of the ladies of the Woman's Auxiliary it was a tremendous success and nearly \$500.00 was raised.

About \$360 has been used to meet the obligations of the Juniors, one item being the support for two years of a little Chinese girl who has been rescued by the Sisters at Wuhu, China. Another \$60 has been given for the part support of an orphan at St. Mary's, Moiliili.

MAY C. AULT,
President.



REPORT OF TREASURER OF COMMUNION ALMS, ST. ANDREW'S PARISH.

Report of Treasurer of Communion Alms, St. Andrew's Parish, year 1920:

Balance on hand January 1....\$ 8.58
Receipts during year 1919..... 350.13

Total\$358.71
Disbursements during year 1919 280.68

Balance on hand December 31..\$ 78.03

Note:—The greater part of the balance was disbursed early in January to meet obligations incurred in the year 1919.



WOMAN'S AUXILIARY.

AN APPEAL FROM ST. JAMES HOSPITAL, ANKING, CHINA.

My Dear Mrs. Restarick:—

I suppose Bishop Restarick told you of my writing him for help in connection with the running expenses of the hospital. You were so very good about offering to help us that I am now writing to ask if you will be able to send us very much needed supplies, of which I enclose a list. Everything has so increased in price that we are finding it very hard to get along. There is no special hurry about these supplies, but we would greatly appreciate your sending some whenever you can get them together. I hope I am not presuming in thus asking a very busy person to help us out, and I hope that you will not find much trouble in getting up enthusiasm among the ladies in Honolulu in regard to helping us. The best way to send them is by freight to Shanghai, care of M. P. Walker, Esq., 4 Minghong Road, Shanghai, to whom the shipping document should be sent. Please make it clear to Mr. Walker that the shipment is for us.

I enclose some pictures of the hospital and Chinese scenes which may prove of interest. We shall certainly appreciate your help in the matter of these very important supplies, which

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Medicine Glass Towels, 17 ins. long, 16 ins. wide. The red-checked kind.

The width I give is just the width of the linen we have. A little difference is of no importance, nor are the stripes and checks indispensable.



PERSONALS.

Our personals were crowded out last month by accounts of Christmas services, but we hope to make up for it in this number. The news will not be stale and will be of interest to many of our readers in the Islands and elsewhere.

Christopher S. Long.—On Christmas morning there arrived in Honolulu a young man for work at Iolani who had long hoped to come. It had been arranged for him to start from his home early in 1915, correspondence having been carried on with him in 1914.

When the call for volunteers was issued in England he gave up everything and enlisted as a private in the London Rifle Brigade. Later he received his commission as Lieutenant. He was with his regiment in the terrible times of trench warfare until after being under uninterrupted fire

for weeks, he had to be sent to England to recover from shell shock. Later in the war he was detailed to perform the work as instructor of cadets.

When discharged, some time after the armistice, he again wrote to the Bishop about coming to Hawaii, and after delay owing to the difficulties in securing transportation he at length secured passage and arrived on the Ventura.

Mr. Long has had considerable experience as a teacher in excellent schools in England, and was admitted as a candidate for Holy Orders by the Bishop of Bath and Wells in May, 1918. He can, under the Canons, be transferred to Honolulu, and on passage of examination be ordained Deacon without delay.

Mr. Long was educated in Fairfield College, and later in University College, Bristol, and after further study received the degree of B. A. from Cambridge University. He possesses the highest testimonials from the masters of schools where he has taught and from clergy in whose parishes he has resided.

The Bishop and all associated with him welcome Mr. Long as a valuable addition to our force and as one in whom lies the promise of useful work. He has already fallen into the ways of the school and rapidly recognized conditions as they exist, and at once made inquiries about becoming an American citizen, believing that if he worked here he should be identified with the country in which he is to live.

Mr. and Mrs. Farnsworth of Spokane are here for the second time and they are also at the Seaside, as are also Mrs. and Miss Murphy of Portland, Maine.

Among the Church people who are visiting Hawaii are Mr. and Mrs. Charles Pratt from Tacoma. These

friends have been here twice before and are now accompanied by Mrs. Bunting. Mr. Pratt is a vestryman of St. Mark's Church, which is in charge of Bishop Wells, who resigned the Missionary District of Spokane some years ago. Mr. and Mrs. Pratt and Mrs. Bunting are at the Seaside.

At the Moana are Mr. and Mrs. Hopkins of Colorado Springs, who brought letters from an old friend, Mr. Edward Nichols, who was a delegate to the General Convention.

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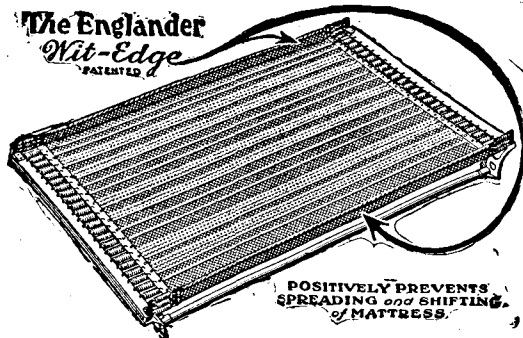
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